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wakukrá iykapeéna." That is, approximately: "Grandfather! Give me a child so that I may be able to eat with him." Then the suppliant spreads the urucú on the inside of her thighs.

Kentapí did not take that much trouble. One morning she was sitting at home against the wall, eating some food from a gourd bowl, while the sun was shining in at the door, directly in front of her feet. She set down her bowl, stretched out both palms horizontally toward the sun, like a begging child, and without getting up said in a low tone: "pa'pám! iymã iykra ñoñgõ! pa'pám iykaprẽ', marwa'tó iykrí napí. Ka, iykaprẽne iymã iykrareñoñgõ, vamẽ iypa!" ("Our Father! Give me a child! Our Father, take pity on me, I am sitting here alone, eating. You, pity me, give me a child to eat with me!") On my request she subsequently repeated the words. "I wonder whether he will listen to your prayer?" I asked. "Surely," she answered, "look at Iromkré [Kentapí's younger sister], she also invoked him and is already pregnant." However, it was three years before Kentapí's prayer was fulfilled.

It is a striking fact that the girls of this tribe never have children before, and only several years after, marriage. This is regarded as normal by the Indians themselves, and the above-mentioned Iromkré, who conceived immediately after marriage, was considered exceptional. She was fifteen as a primipara, and her mother told me that she was really too young to bear children. Abortives, if used at all, are exceptional; nor, in my opinion, can the means employed to prevent menstruation be responsible for the lateness of pregnancy in the light of the earliness of sexual intercourse. For this purpose a girl will seat herself on a steppe tree the Neobrazilians call pau pombo (*Tapirira* sp.?) or drink the infusion of the scraped bark of pau candeia (*Cassia* sp.), which is also considered an abortive.

In any case Snethlage probably underestimates the age of mothers in setting that of Ramkõ'kamekra girls who already had a child at barely twelve;[88] or, possibly the child he had in mind was not the offspring of the girl with her. The youngest mother I saw was certainly Iromkré, whose age was between fourteen and fifteen.

OLD AGE

Old people are esteemed; a junior would not venture to address them by name as though they were of his own age, but will always apply a kinship term, calling them kedti or tɣ'ire (grandparent) even if there is no blood relationship. Children and young people never try to converse with their elders unsolicited; even when they have to make some communication to them, they usually remain standing before them in silence until asked to speak. In meeting old people on a narrow path, the younger ones make way to let them pass. I have never heard the frailty of old age derided or mocked. Old Krithɣ', though already hard of hearing and very myopic, would insist on occasionally going to the creek five to six kilometers beyond the village to try his luck as an angler. On these trips he went astray several times on the numerous trails crisscrossing the steppe and was unable to find his way home. Then his grandsons or great-nephews trotted in his wake like hunting-dogs and jubilantly led him back by the hand.

I have pointed out (p. 94) that after a period of some forty years of athletic life all men of an age class ceremonially and automatically drop out of the sports activities to enter the council, which constitutes the real governing body of the tribe since the chiefs undertake nothing without their advice. Further, I have explained by many illustrations that after any ceremonial retreat a person must present himself to this assemblage before being reckoned a full-fledged member of society again.

[88] Snethlage, Reise, 463.

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pushed the ceremonial lance into the ground in their midst and in a speech admonished them to be orderly and obedient.

At nightfall the pepyé of the atų'k moiety, using the path outside the house circle, dispersed to their several huts; but the pepyé of the ką' moiety waited until daybreak, since night belongs to the atų'k and the daytime to the ką'.

Before sunrise all pepyé received through the fence of their yard enormous gourd bottles specially made and filled with water by their kinswomen on the previous evening. With this they washed themselves for the first time since their capture. Henceforth the ablutions, which are designed to promote rapid growth recur twice daily.

The monkeys' visit.—On June 21, at 5:30 P.M., the wakõ'kama and the unofficial class of the as yet uninitiated pantų'ktíkama boys assembled in the plaza with half a dozen young wantons. They painted their bodies black, drew wide, black horizontal stripes above the eyes, and tied bast tails with spirally coiled ends to the back of their belts, thus simulating monkeys (kukóe). Suddenly they hurled themselves on all fours, and thus sped in a dense troop along the radial path to the eastern leader's house of retreat. Crying like monkeys, grimacing and gesticulating, they took the yard by storm, some climbing the lofty fence with truly simian agility, while others broke through it. In every yard food had been deposited in readiness for them, and they at once took it along. After wildly carrying on their antics in the first house, the whole mad four-legged company rushed to the next, and so on from the west northward round the entire circle. When this performance was over two "nocturnal monkeys" (*Aotus trivirgatus*, Humboldt) appeared in the dark and also received some food. The pepyé remained in their cells hidden from the monkeys throughout the whole of this act.

Inspection of pepyé.—On July 12 all the men whose sisters' sons were in the pepyé seclusion, assembled in the plaza, ranging themselves by plaza groups. When all were present, the six companies amid loud shouting, suddenly dashed off simultaneously, each to the retreat of some member's nephew. Invading the yard by way of the fence, they took up positions in front of the rear door of the cell. The novice's uncle stepped ahead of the others and uttered three loud and piercing yells, whereupon the boy called came crawling out of the tiny exit. No sooner had he appeared, however, than his uncle bawled at him anew, chasing him in again. In this fashion each plaza group treated all the affiliated pepyé, then they returned to their plaza stations and withdrew after a given signal.

Notwithstanding the lightning rapidity of this inspection, everyone was bound to be impressed with the physical transformation of the novices during their three months' internment. With only a few exceptions they had grown perceptibly stouter and their skin, unaffected by either sunshine or paint, often displayed amazingly light tints.

Suspension of internment.—Two days later, on July 14, long before daybreak, the catcher continually made his circuit, uttering his hinkõ' cry. The pepyé, on the other hand, painted themselves from head to foot with the yellow pigment from the urucú root. On this background they then added in red urucú paint, the lines identifying them as ką' or atų'k, respectively.

At 5:30 A.M. the scene of the catcher and the wakõ'kama performed on the afternoon of May 27 was repeated: the former, running back and forth, conducted the class to the retreat of the eastern leader, whom he pulled out by his hair. At once the novice's uncle approached, screaming at his nephew to keep still, that he himself had experienced the same treatment in his day and had gladly submitted to it. In

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Shortly after midday the kõkrĮ't don their costumes and slowly move toward the village in Indian file. The first to appear on the wide street connecting the village and the mask shed is Ihõkẽ'n, the clown. As soon as he appears on the horizon, women and girls gather at the junction of the masqueraders' street and the boulevard. A delegate of the kõkrĮ't, but not a member, was carrying a gun and admonished these expectant spectators to preserve the peace: they were not to run out of the village to meet the kõkrĮ't, but were to wait on the boulevard, refraining from disputes over the ceremonial office of "maternity" (see below). In the meantime Ihõkẽ'n came trotting up and, on entering the boulevard, was surrounded by the girls, one of whom succeeded in tying to his horn a small beaded and tasseled bowl. This made her the clown's "mother" during the period of the festival. Ihõkẽ'n boxed the compass of the street, halting before every door and making his horns swing to and fro there. Then he ran back again on the masqueraders' street, and thus constantly back and forth between the slowly approaching Mummers and the village.

Finally the long line of kõkrĮ't arrived on the boulevard, headed by their leader in the kenpéy mask. In eager competition the waiting women and girls hurried to fasten to a horn of each mask some small ornament as a badge, such as had already been received by the clown. Those Mummers who recognized in the donors their sisters or pinčwę'i mutely declined the gifts by a deprecatory gesture. Then, still in Indian file, they went on along the boulevard toward their lodge, where they doffed their disguises. Then they went bathing, ate, and rested, for the costumes are so hot and heavy that the wearers perspire profusely and rapidly tire.

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Chants.—After a while the costumes were put on again, and a dance rattle was tied to the Tõkaivéu, who ran in front of the house of a precentor, calling him out by stamping his feet and by movement of the slit. The Mummer extended the rattle on his horn toward the precentor, who removed it and accompanied him to the meeting house. In front of this the kõkrĮ't formed a circle around their two girl associates, the women who had preceded them in office in 1924, and the precentor; a fifth girl participated in the ceremony from sheer sympathy with the Mummers. The masqueraders began to quaver and hum, whereupon the girls in a clear voice began to sing in a slow tempo to the accompaniment of the dance rattle. The Mummers merely hummed while rocking their bodies from one foot to the other. Then the circle resolved itself into a line, which slowly marched around the boulevard in single file toward the right, halting now and then, forming a circle, and singing: "čiprõkatẽ iyerẽre mae!" (čiprõ = swallow; -rẽ = past?). An Espóra and a Tõkaivéu were in the meantime running from house to house, mutely inviting the girls to the dance in the plaza. The kõkrĮ't then, together with the maskless youths, danced humming in front of the singing girls, the two groups forming, respectively, the right and the left wing of the dancers.

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Name giving.—After this dance the Mummers returned to the boulevard, where they remained standing at a point diametrically opposite their lodge. In the meantime the Clown society assembled in the plaza. One of them ran up to the masqueraders, seized their leader by his fringe, and dragged him some seventy meters along the boulevard. There he gave him a nickname and left him. A second Clown ran up, seized and led a second Mummer to the same spot and likewise conferred a nickname on him. The next two Clowns each dragged three Mummers there simultaneously and named them. Then one of the girl associates of the Clowns brought a masquerader thither, and so on until all the kõkrĮ't were reunited and had received their first sobriquet.